

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VIII.

MISSION TO BURMAH.

MR. JUDSON'S JOURNAL.

(Concluded from p. 341.)

Jan. 3th.—After taking the best advice, Burman and foreign, I weighed out the sum of money mentioned in the private petition, together with the estimated expense of fencing the place, given me by the woongyee, and in the evening carried it to his house, where I was again fortunate in finding him in the same position as yesterday evening. A few noblemen and their attendants were present, which prevented me from immediately producing the money. His excellency soon took notice of me, and from 7 o'clock till 9, the time was chiefly occupied in conversation on religious subjects. I found opportunity to bring forward some of my favourite arguments, one of which, in particular, seemed to carry conviction to the minds of all present, and extorted, from the great men, an expression of praise—such praise, however, as is indicative of surprise, rather than approbation. When the company retired, my people at the outer door overheard one say to another, "Is it not pleasant to hear this foreign teacher converse on religion?"—"Ay," said the other, "but his doctrines are derogatory to the honour of lord Gaudama." When they were gone, I presented the money, saying that I wished to defray the expense of fencing the ground, which had been graciously given me.—His excellency was pleased with the offer, but gently declined accepting any thing. He then looked steadily at me, as if to penetrate into the motives of my conduct, and recollecting the manœuvres of the first English settlers in Bengal, thought he had discovered something—"Understand teacher, that we do not give you the entire owning of this ground. We take no recompense, lest it become American territory.—We give it to you for your present residence only; and, when you go away, shall take it again." "When I go away, my lord, those at whose expense the house is to be built, will desire to place another teacher in my stead." "Very well; let him also occupy the place; but when he dies, or when there is no teacher, we will take it." "In that case, my lord take it."

Jan. 10.—Spent the whole of yesterday and to-day with various secretaries and officers of government, in getting actual possession of the ground given me.

Jan. 13.—Built a small house, and stationed one of the disciples and family, to keep the place during my absence.

Jan. 18th.—Removed to Chagaing, into a house which Prince M— has allowed brother Price to build on his ground, in expectation that a change of air and residence would relieve me from the fever and ague, under which I suffered nearly every other day. It is my intention, however, to return to Rangoon, the time being nearly expired, which I at first proposed to stay at Ava, and the ends for which I came up being sufficiently gained.

Jan. 22d.—Took leave of Prince M—. He desired me to return soon, and bring with me all the Christian Scriptures, and translate them into Burman; "for," said he, "I wish to read them all."

Jan. 24th.—Went to take leave of the king, in company with Mr. L., collector of the port of Rangoon, who arrived last evening. We sat a few moments conversing together. "What are you talking about?" said his majesty. "He is speaking of his return to Rangoon," replied Mr. L. "What does he return for? Let him not return. Let them both (that is, brother Price and myself,) stay together. If one goes away, the other must remain alone, and will be unhappy." "He wishes to go for a short time," replied Mr. L. "to bring his wife, the female teacher, and his goods, not having brought any thing with him this time; and he will return soon." His majesty looked at me, "Will you then come again?" I replied in the affirmative. "When you come again, is it your intention to remain permanently, or will you go back and forth as foreigners commonly do?" When I come again, it is my intention to remain permanently." "Very well," said his majesty, and withdrew into his inner apartment.

Heard to day of the death of Mah Myatlat, sister of Mah Men-la, one of the most steadfast of the church in Rangoon.

Jan. 25th.—Embarked on a small boat, intended to go day and night, and touch nowhere, in order to avoid the robbers, of which we have lately had alarming accounts.

Feb. 2d.—At one o'clock in the morning, reached Rangoon seven days from Ava.

The Nan-dau-gong disciples soon came over from Dah-lah, on the opposite side of the river, whither they and the Pah-tsooan-douag disciples and inquirers have

taken refuge, to escape the heavy taxations and the illegal harrassments of every kind, allowed under the new viceroy of Rangoon. Others of the disciples have fled elsewhere, so that there is not a single one remaining in Rangoon, except three or four with us. The Nan-dau-gong disciples' house has been demolished, and their place taken by government, at the instigation of their neighbours, who hate them on account of their religion. Mah Myat-la died before the removal. Her sister gave me the particulars of her death. Some of her last expressions were—"I put my trust in Jesus Christ—I love to pray to him—I am not afraid of death—I shall soon be with Christ in Heaven."

A letter from Mrs. Judson, in England, informs me, that she is going to America, and will not be here under several months. I propose, therefore, waiting her return, and occupying the interval in finishing the translation of the New Testament.

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE SYNOD OF NEW-YORK.

The Synod of New-York, in preparing a narrative of the state of religion in the churches under their care, commence with an earnest expression of gratitude to their ever-living and adorable Saviour and Mediator, that he has not forsaken his heritage, nor forgotten the work of his hands; that he preserves, by his Almighty presence, the flock he has purchased with his own blood, notwithstanding the weakness and waywardness of the sheep of his pasture, and the craft and cruelty of the wolves that raven around the fold; and that, however the inclination to unbelief and discouragement may be exceeding great, when the flesh and blood of the under shepherds are remembered, and the enthrallments of temptation which are around his visible members are observed; yet is their confidence in the source of vital influences unabated, and their assurance unchanged, that hereafter from Him in whom is the spirit without measure, there shall be an effusion which will convert the most desolate, depraved regions into the garden of God. During the many years past, upon which they cast a glance at the opening of this report, the Synod would gratefully acknowledge, that their ascended and all-powerful Lord has not left all that his preached gospel and divine ordinances and accompanying Spirit are to effect, to be matters of faith and visions

of prophecy; and they proceed to narrate what is recorded history, and in reference to the increase of our churches may ask all our brethren to exclaim in devout admiration, "What hath God wrought!"

Such an expression especially becomes them at this juncture, when the growth of the churches formerly under the care of the Synod of New-York and New-Jersey, has been such as to cause a separation in that body and the formation of two independent Synods. Not the straitness of the land, but the density of the population has led to this amicable division; and it seems important that this circumstance should be distinctly adverted to, as the present is the first meeting ever held by the Synod of New-York. Although we have become two bands, we each surname ourselves by the name of the God of Israel, and we rejoice that in the kind providence of the King in Zion, it has become necessary to form two camps, where, not long ago, the militant church set up the standard of the Cross with numbers less than the three hundred in the company of Gideon. May each Synod prove by deeds of valour in the service of the Lord of hosts, that God is in the midst of us of a truth; and by a continual advance into the wilderness before us, which is the possession of the enemy of mankind, that we are all following the moving pillar of cloud and fire, and are never to rest till the whole land be possessed, and an inheritance in Jerusalem secured.

The Synod gladly report, that they find many proofs of such an advance; however the standard bearers sometimes faint when pursuing, or the church, but partially sanctified, fails to make the glory of the Lord exclusively its rear-ward.

This Synod since the separation is composed of five Presbyteries, and seventy-four ministers, and seventy seven congregations, in reference to which the following particulars are to be noticed. They, in the first place, deplore that in narrowing down their field of observation within the limits of the past year, it becomes their duty to report, that great coldness has pervaded most of their churches, little effect from a preached Gospel been manifest, and little fruit reaped in proportion to the seed sown. It follows from this fact, that all the churches are now called to humiliation and fasting and prayer, that the things which remain and are ready to die may be strengthened, and things that are not, bring to nought things that are.

In the Presbytery of Long-Island, there is much to lament in the little power

which the church has exerted upon the world around, or upon its own members, in proportion to what might have been expected from former experience of the Lord's mercies. In general, the preaching of the Word, the administration of the ordinances, the catechetical instruction of the children, societies for social prayer, and religious and charitable associations, have all been continued, yet there has not been that increase in this Presbytery which the fermenting nature of the leaven of truth leads us to anticipate. A cloud rests upon churches where we have, in former times, gladly reported, that the Spirit descended in showers of blessing. We find, however, an omen for good in the lamentations which the Synod has heard from the members of that Presbytery, and in the fact that their eyes have not become so accustomed to the darkness as not to miss the light, nor their hearts too heavy to implore a refreshing from God's presence. The Presbytery very wisely selected the most effectual means to obtain those best gifts they covet earnestly. In September last, they appointed a day on which the churches should assemble to pray for a revival of God's work in the midst of them: the consequence of which has been highly beneficial. The activity of the ministers has been increased, the attention of the people excited, and the eyes of all are directed to the heavens, whence cometh their help.

The Synod would embrace this occasion to enforce upon the observance of their churches, the imitation of this example. The prayer of two is prevalent in heaven; a three-fold cord is not easily broken; the cry of a whole church will not fail to reach the ears of the Lord of Sabaoth, when it has no other object but to implore that he would glorify his name and save sinners, and is founded upon no other appeal than the divine covenant that he will enlarge Zion, and make the place of his feet glorious, and cause an innumerable multitude to wash their garments white in the blood of the Lamb. We would solemnly recommend periods of fasting and prayer to be appointed not only by Presbyteries, but by individual churches in which they mightily entreat the Lord, and "give Him no rest, till he establish Zion, till he make her a name and a praise in all the earth." We say to our churches, that there be some devils which go not out, but by fasting and prayer; and some clouds which pass not away, but by patient intercession; and some blessings which come not without long waiting: "the husbandman waiteth for the precious fruit of the earth, and hath

long patience for it, until he receive the early and the latter rain;" and therefore, if the night be as dark as Jacob found it at the ford Jabbok, abstain not from wrestling; the Angel of the Covenant is not far away, the day will come soon, and then you "will name the place Peniel."

Of the state of religion within the bounds of the Presbytery of Hudson, the Synod can make no very favourable report. The churches in this district have grown, yet in small measure, and the accessions fall far short of what the zeal and affectionate interest of the Pastors desire. Except in Goshen, where more than ordinary attention has been exhibited, there is much coldness, and we can only find in the general habits of attention to the preaching of the Word, and duties of family devotion among Christians, and instruction of the youth, what proves to us that God is yet present with these his servants.

In the Presbytery of North River, the Synod find much the same state of things which is reported by the Presbytery just mentioned. It is added only, that the Sabbath school in Newburgh has been remarkably numerous, and we hope the seed of eternal life, has not only been scattered over a large surface, but sunk into some precious hearts.

Of the state of the Presbytery of New-York, composed of twenty-three churches, seventeen of which are in the city, the Synod can speak the most in detail, as the reports from its members have been the most explicit. They find it especially to be commended, that the ministers and elders of the churches, in their official character, are diligently employed in enlarging the bounds of Zion, in sending the gospel, if not into the highway and hedges, yet into the garrets and cellars of this crowded metropolis; that Presbyterian churches are rising in every direction, three having been completed during the last year, and that they are filling with christians who think it not enough to gather the manna which falls at their own door, but who endeavour, in some measure, to fulfil the great command of our Lord, and preach the gospel to every creature. In the unexampled growth of these churches, the efforts of missionaries, and the zeal of private christians, we see the seeds of health and everlasting life to this city—whence death annually carries so many to the bar of God, and sealing of eternity,—and we anxiously pray that the period may not be far distant, when its dense population will be purified, its caves and haunts of wicked-

ness abandoned, its churches ten times multiplied, its family altars be numerous as its household fires, and the members of the body of Christ be many as its breathing immortals. Until that happy issue of their prayers and labours, the Synod says, Let no man give over; let no man rob God of a seventh of his time, or a tenth of his substance, lest such an one be counted an enlarger of breaches, a breaker-down of houses to dwell in.

In the case of individual churches, the Synod have to note that special encouragement has been given to the practice of strict catechetical instruction from the success experienced by the Pastor of the Cedar-street Church, during the fifteen years of his ministry in that place.

In the Brick Church there has been rather an increase in external attention, but not so many proofs of the Spirit's influence in the conviction and conversion of sinners as were reported at a former period. The elders, together with private christians in this church, are active in aiding their Pastor, visiting the sick, conducting meetings for social prayer, and promoting the cause of Christ with an unusual zeal and orderly distribution of their force and intelligence. And the Synod would commend their example, especially to the eldership in our churches.

In the Wall street Church the state of religion is more prosperous than in any former year, except the last.

The revival which was reported to the Synod last year, in the Orange-street church continues, and the session have received an addition of one hundred and twenty-nine members, one hundred and two of whom are from the world.

It is in general to be remarked of the Spring-street Church, that religion has been flourishing, eighty-four having been added to the communion during the past year, thirty-six of whom were from the world: and of the Broome-street, Bowery, Brooklyn, and Seventh Presbyterian churches, that the success of the Gospel has been encouraging.

In the Rutgers-street Church, effects more conspicuous have been wrought, as we trust, by the Divine Spirit. Within the last year one hundred and seventy-two members have been added to the communion; one hundred and thirty-six of these upon confession of their faith, of whom eighty are heads of families.

Respecting the churches under the care of the second Presbytery of New-York, the Synod notice as a chief subject of

gratitude, that the history of the last year has happily shown that our union did not bring together discordant materials, and that the visible temple of the Lord has in this case gone up without noise. Our brethren from that Presbytery report the unanimity of their churches and their union, and the general affection which subsists in the midst of their own churches, and with the sister churches around them.

From the Murray-street Church, the next report promises to be more ample and animating, as their Pastor has been lately installed, and is about to make trial of his ministry, with every encouragement. In the other churches, the word of God and the holy ordinances are regularly dispensed. Those who sow faithfully and bountifully shall reap in like manner.

The statistical reports from the other Presbyteries are not complete: but within the First Presbytery of New-York alone, seven hundred and thirty-three have been added to the communion during the year past; and of the other Presbyteries together, two hundred and thirty-three: about the usual proportion of whom have been upon confession of their faith.

The Synod judge it important to notice for the edification of their churches, that in several instances the highest act of discipline has become necessary: and they would improve this saddening providence by reminding all the members under their supervision, that Christ has given to each church not only the power of admission but of exclusion; and that this great remedy of offences is of divine authority. There is no other manner in which apostates can be dismissed than through public excommunication; their admission has been public, so must be their rejection. If aught could be expected to silence clamor against the church of Christ, it might be a sufficient reason that such are its terms of compact; once a member and you abide a member, innocent of public scandal till death, or you will be exhorted and warned and intreated, and if your sin force the matter so far, suspended and excommunicated; but you cannot secretly retire. But we sustain this institution neither from the reasonableness of things, nor from voluntary compact, but from absolute divine authority; and until the Lord Jesus Christ shall come in the doom's day to reclaim the keys, he says to the churches and their delegated officers, when they judge according to the Scripture, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Upon a review of the whole, the Synod state that they find in all their churches that family worship and catechetical instruction are attended to, and benevolent societies fostered, and the monthly concert of prayer held : which, in the language of one of the Sessions, "is found to be as the tree of life in the midst of the street of the heavenly city, and on either side of the river, which yieldeth her fruit every month and the leaves are for the healing of the nations."

The United Foreign Missionary Society, and the United Domestic Missionary Society deserve and receive from the several churches under our care no small portion of patronage. We would most emphatically commend them to the liberality of all. They are mighty instruments, which have been brought out to the help of the Lord. The field of operation of one is rich as the souls of our white population are valuable ; that of the other extended as our western forests. May they soon possess the land they work in, in all its length and breadth.

The American Bible Society is supported nobly within our limits, and acts through the wide sphere of influence which its name contemplates.

It remains to inform the churches belonging to this Synod that they stand bound by their representatives, in connection with the Synod of New-Jersey, to fill up the endowment of a Professorship in the Theological Seminary at Princeton to which service they expressed their readiness more than a year ago, and in which it is hoped their zeal now may provoke many. "As there was a readiness to will, so may there be a performance out of that which ye have." If the members of our churches make their possession the rule of their donation, their will be no lack to him that giveth, and no want to that institution to which we have promised this supply.

Although in this report negatives have not been dwelt upon, nor what has not been done been stated, the Synod cannot permit this narrative to go to their churches, without again enforcing the duty of humiliation and prayer. God has not blessed us as in years past ; the public sins are crying evils ; because of intemperance and cursing, the land mourneth, and because of the profanation of the Sabbath. Reasons are innumerable within and without the church, why they should be prayerful and vigilant ; and while we would not sadden the hearts of the faithful, or cherish ingratitude—since God hath left us a rem-

nant—we enjoin such exercises upon all who have put themselves under our general superintendence.

In concluding the whole report, the Synod find every reason in the facts under their observation, to stimulate them to exertion in the cause of the Lord, which is in the end to prevail over all the principalities and powers of darkness. However the ground may look gloomy when they survey the corruption and death which have been its prime elements since the fall of man, they rejoice that the Spirit of God, the Creator and Redeemer, is in the midst of the chaos, and that the new creation is now a moulding, and the New Jerusalem soon to descend out of heaven, to greet the multitude of converts which the gospel shall make in this ruined earth. And the Synod would never forget, that in this New Jerusalem are already gathered a cloud of witnesses from this portion of Christ's church ; that *there* are Bishops and Evangelists, who have toiled upon the same cold earth, within the same limits where they labour ; and that on the spot where they now assemble, Edwards, and Brainerd, and Whitefield have preached ; and that since that time, bright stars have ascended from hence to shine for ever amidst the lustre of heaven.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen."

From the Christian Secretary.

CIRCULAR LETTER ON DISCIPLINE.

The Hartford Association to the Churches therein represented. Grace be to you and peace from God our Father, and from Jesus Christ our Lord.

Dearly beloved in the Lord ; through the tender mercy of our God we are brought to another anniversary, upon which it is our duty and our pleasure to address you.

In presenting you with our annual circular, permit us to call your attention to the *discipline of the gospel* ; and invite you to contemplate its *nature, proper manner of administration, its necessity, and advantages.*

Gospel discipline is the faithful administration of the laws of Christ, contained in the scripture, in relation to the character and conduct of the members of a church. It is never to be determined by any analogy to the laws of states or nations, as these fluctuate with the opinions of men.

The great object of discipline, is to maintain the honour of Christ's laws, and the purity of his church. A consciousness of integrity, or of imperfection in ourselves, does not exonerate us from obligation to execute the discipline of the gospel; and the nature of duty forbids us to present the sincerity of our hearts as an excuse for disobedience: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Although the life of every member ought to be blameless, yet the scripture does not justify us in neglecting to give reproof, by comparing the faults of others with our own. "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him," is an injunction of God.

As conscious integrity, or a conviction of imperfection, is not an excuse for neglecting discipline, so neither ought labour to be commenced for any private advantage; or that one member may avail himself of a church censure against another, to give efficiency to a private quarrel, or to gratify a revengeful spirit. Nothing but a deep concern for the glory of God, and the good of the offender, should influence to the exercise of discipline towards an erring brother.

Discipline ought to be administered in a proper spirit and manner. Without attention to these the administration of it degenerates into censorious reflections or angry disputes.

The laws of Christ are to be executed in meekness; "Brethren if any man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness."

When the conduct of a member is evidently opposed to the requisitions of the Gospel, efforts should be made to reclaim him; instead of this, some exhort to pray that the church may be delivered from their affliction; such persons sometimes even paralyze the efforts of those who attempt to discharge the duty of administering gospel discipline. Prayer is a duty which ought to be observed constantly, yet God requires exertion as well as prayer: this is evident from the reproof he gave Joshua when Israel was smitten before the men of Ai; "get thee up, wherefore liest thou upon thy face—Israel hath sinned, and they have also transgressed my covenant—up, sanctify the people—there is an accursed thing in the midst of Israel."

Therefore when the requisitions of the Gospel are violated, the church ought not only to pray, but to labour to remove the evil; they ought to sorrow for the affliction of Zion and put away impurity from the church.

The Gospel pointedly reprobates many things which are too frequently neglected, and the exercise of discipline is delayed from fear of exciting popular odium; or from an apprehension of difficulty in bringing a labour to a favourable issue. Every want of conformity to the spirit and maxims of the Gospel to which popular opinion has not attached much turpitude, may be included in this class, such as worldly mindedness, neglecting to exercise a proper christian temper, neglecting public worship, want of meekness, conformity to the world, covetousness in regard to supporting the cause of religion, lovers of pleasure more than lovers of God.

In other instances discipline is neglected from an apprehension of ill treatment, of unkind language, or from a fear of exciting personal hatred.

It is sometimes neglected from an apprehension of a want of talent to discharge duty in a

proper manner; or from fear that engaging in a labour may appear assuming.

But in most instances reproof is neglected from the plausible pretext, that others can discharge the duty more successfully. These things ought to be corrected, for of their influence it may be said, as in another case, 'disease is contagious but health is not.'

Churches are in peculiar danger from delay in the execution of discipline; this evil is almost inseparable from transacting business where it is necessary to unite various opinions.

As that government is best which prevents the necessity of punishments; so that church executes discipline most happily, which in the main prevents the necessity of formal labours by timely, private, affectionate, and faithful conversation. But as it is impossible to prevent all offences, necessity and duty demand some formal labours.

It is believed that greater evils arise and churches suffer more from *delay* in attending immediately to administer reproof where it is necessary, than from all the flagrant violations of duty in their members.

When disaffection arises it is an indispensable duty immediately to seek reconciliation. This is the import of the injunction of Christ; "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother and then come and offer thy gift." Here we are taught that reconciliation is even to take precedence of acts of devotion.

Difficulties frequently arise from small causes, and in a great majority of instances they might be entirely removed by a little friendly conversation and mutual forbearance. And it has a happy tendency to confirm the new reconciliation by uniting in fervent devotion at the throne of grace, and enjoying communion with the Father and his Son Jesus Christ, and one with another.

But if reconciliation is delayed, prejudice finds easy access, magnifies every unfavourable circumstance, and notices and registers those things as crimes, which would be overlooked were it not for the influence of excitement.

In this manner union and christian affection is destroyed, and contention and every evil work succeeds.

Among the things which render the exercise of discipline difficult, is the judgment we are to form of the merit of confessions, which are sometimes made as an atonement for offences.

This difficulty is sometimes peculiarly great, where confessions are made for charges supported only by circumstantial evidence.

Charity hopes and believes the best; but to extend charity where reason wants evidence of its propriety, is violating the deliberate results of the judgment.

There are some marks which may assist us to form a pretty just estimate of the evidence to which confessions are entitled.

Let us notice a few of a negative character; such confessions as are made to answer for offences, as an *account* is presented to liquidate a debt.

General confessions; such as any person may make in confessing their imperfect lives, and expressing sorrow for them.

Indefinite confessions; referring the degree of turpitude to the judgment of others, and request-

ing, that as far as they are judged guilty, they may be pardoned.

Extorted confessions; where offenders will confess nothing, but that which is drawn by constraint or by evidence; or where they require a specification of what must be said to give satisfaction.

Unseasonable confessions; as when they at first evade or equivocate and afterwards confess.

Mental reservation, as when there is no evidence of heartfelt penitence, where a guarded cautious manner is observed, as though there was an apprehension that others would take the advantage of the confession.

Self justification; where offenders extenuate their offences and justify themselves as far as possible, and confess partially.

Where confession is mingled with reflections upon the conduct of others, or upon the church: in a word, where confessions appear to be the dictate of the head rather than the exercise of a humble heart.

Genuine confessions are *frank and full*, and offenders are among the last who obtain evidence of their own penitence.

The idea that a church is under obligation immediately to restore transgressors upon confession, is exceedingly injurious; designing men may take advantage of this opinion and involve churches in difficulty.

That we are under obligations to forgive penitent offenders is unquestionable; nay we ought to exercise a forgiving temper even where evidence of penitence is wanting.

But a church ought not to restore an offender to the full enjoyment of privileges, until his confession is confirmed by correspondent evidence of *turning*.

When faults are habitual, this is the only safe measure which can be adopted; for time only can furnish proper evidence of *turning*, and without this evidence restoration in such cases is entirely improper.

The nature of the offence is the only criterion by which it may be determined whether restoration immediately upon confession is proper.

The great rule of the gospel requires evidence of *TURNING*; "If thy brother *turn* again to thee, saying I repent; thou shalt forgive him."

The restoration of offenders ought only to take place, when the *authority* of the church is maintained in the execution of the laws of Christ, and the *cause* of religion receives honour.

Although the right exercise of discipline is frequently difficult, yet it is necessary to maintain purity, and it has a happy influence in preserving the churches from corrupt men, corrupt sentiments and practice.

By a faithful and affectionate administration of discipline, churches preserve their purity, beauty and order.

The purity of a church is in danger from the contagious influence of corrupt example.

As a diseased member of the body gradually fills it with disease, so one corrupt member infects a whole church: "Know ye not that a little leaven leaveneth the whole lump? purge out therefore the old leaven that ye may be a new lump."—When a member of a church has become so diseased, as to endanger the body, he must be ejected, though it be as painful as cutting off a hand or foot or plucking out an eye. The dead and the fruitless branches must be cut off from the vine, and cast out of the vineyard, that the fruitful

branches may have room and receive the sap and nourishment of the vine.

Every member of Christ's church which beareth not fruit, must be removed, and every fruitful branch must be purged that it may become more fruitful.

The right exercise of discipline often proves the most effectual means of reclaiming an offender; if any thing will lay hold of the conscience it is the reflection, that he is judged unworthy of a place in the church of God.

The administration of Gospel discipline has an influence upon those out of the church, religion is honoured, its precepts are seen to possess power, and the church like a clean and delightful habitation, presents an invitation to the children of God to unite in her worship and to dwell in her courts.

But if discipline is neglected, the church becomes the "hold of every foul spirit, and a cage of every unclean and hateful bird;" and God in judgment will remove her candlestick out of its place.

Discipline has a happy tendency to promote union in opinion, union of feelings, and union of exertion.

Finally dear brethren we exhort you to keep the ordinances as they were delivered unto you, and to administer the discipline of the gospel faithfully. Labour to receive the approbation of your great head, and may he say to each of his churches: "I know thy works and thy labour, thy patience and how thou canst not bear those which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."

NEW-HAVEN, NOVEMBER 8.

GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

The Journal of the proceedings of this Convention, which was held in Philadelphia in May last, has been published. The House of Bishops, after the Consecration of the Rev. John S. Ravenscroft consisted of ten members, viz.:—The Right Rev. William White, D. D. of Pennsylvania, Presiding Bishop.—The Right Rev. John Henry Hobart, D. D. of New-York.—The Right Rev. Alexander Viets Griswold, D. D. of the Eastern Diocese, comprising the States of Maine, New Hampshire, Massachusetts, Vermont, and Rhode-Island.—The Right Rev. Richard Channing Moore, D. D. of Virginia.—The Right Rev. James Kemp, D. D. of Maryland.—The Right Rev. John Croes, D. D. of New Jersey.—The Right Rev. Nathaniel Bowen, D. D. of South-Carolina.—The Right Rev. Philander Chase, D. D. of Ohio.—The Right Rev. Thomas Church Brownell, D. D. LL. D. of Connecticut.—The Right Rev. John Stark Ravenscroft, of North Carolina.

In the House of Clerical and Lay Deputies, there were at the opening of the Convention, 31 clergymen, and 19 laymen. This number was subsequently increased.—In the House of Bish-

ops, the Rt. Rev. William White D. D. presided ; in the House of Clerical and Lay Deputies, the Rev. William H. Wilmer, D. D.

Exclusive of the Bishops, the number of the clergy in the United States is 353. In Maine 2 ; New Hampshire 4 ; Massachusetts 29 ; Vermont 7 ; Rhode-Island 6 ; Connecticut 46 ; New York 94 ; New Jersey 13 ; Pennsylvania 36 ; Delaware 3 ; Maryland 44 ; Virginia 33 ; North-Carolina 8 ; South Carolina 27 ; Ohio 6 ; Georgia 4.

The following are extracts from the Report of the Committee on the Theological Seminary :—

With respect to the mode of education pursued in the Seminary, your Committee refer the House, with great satisfaction, to the able and luminous report of the Faculty, embodied in the report of the Trustees to the Convention. The course pursued is, in the opinion of your Committee, expanded and liberal in its character, well fitted to render the students able ministers of the New Testament, and to train them up in religious habits, as well as in sound learning.

Your Committee regret that they cannot speak with equal approbation of the report respecting the finances. They have not been able, in all cases, to determine whether the sums mentioned as subscribed, have been paid ; and they have reason to believe that the expenses of the institution exceed its income. They wish to invite the notice of the Convention to this alarming fact, which, they surely need not add, must produce the ruin of the Seminary, if measures to counteract the evil be not speedily adopted.

The Committee were induced to consider the impediments which retard the progress of the Seminary, in consequence of noticing the fact, reported to this House by the Committee on the State of the Church, that there are sixty candidates for the ministry in the Atlantic States alone, of which number there are but eighteen at present in the Seminary. Why this vast disparity ? Your committee are unable to assign more than two causes ; some feelings yet remaining of a sectional character, and the want of means for supporting indigent students.

The prosperity of our Church depends much, under the Divine blessing, upon the support given to this institution. Without it, our Missionary Society, it will evidently be seen, must be inefficient ; and a fact stated by the Bishop of Ohio, affords a striking evidence of this truth. He has now, for nearly two years, had in his hands, it is believed, about \$3000 for the support of Missionaries, and has not been able to

obtain them. The harvest truly is plentiful, but it may emphatically be added, that the labourers are few.

By order of the Committee,
SAMUEL F. JARVIS, Chairman.

EDUCATION SOCIETIES.

Of the Societies instituted in this country for the education of indigent and pious youth for the Gospel Ministry, the *American Education Society*, is the most efficient. We have regularly laid before our readers abstracts of its annual reports. We learn the following facts respecting other similar institutions from the "Family Visitor." In the year 1819, the General Assembly of the Presbyterian Church established a Board of Education. The several Presbyteries may be considered as auxiliaries to this Board. The Board itself has received directly, but a small sum ; but 54 Presbyteries during the last year assisted 132 beneficiaries, and expended \$5,777,25. In addition to what has been effected by these Presbyteries much has been done by two other auxiliaries ;—the *Philadelphia*, and *Presbyterian Education Societies*.—The former was established in 1818, and has assisted 44 students at an expense of more than \$7000. The *Presbyterian Education Society* has 22 auxiliaries, and expended the last year about \$5000 towards the support of 100 students.

LEARNING AND RELIGION IN INDIA.

It has ever been a favourite object with the servants of Christ in India, to instruct the young, and when we reflect that even in lands where christianity prevails, the labours of ministers are seldom attended with more success, than when employed with the youth, we are ready to believe that the time is not distant, when the unremitted exertions of missionaries to cultivate the minds of children, will produce a great moral change in Hindostan.—At a comparatively small expense, they support and instruct many ; and teach great numbers more. They have access to the mind and gain its confidence before the prevailing superstitions have encompassed it with its toils. The sacred writings are introduced, and take the place of those impure and foolish legends which would otherwise be regarded with veneration. Children are taught the perfections of *JEHOVAH*, instead of learning to imitate the example of their countrymen, in repeating the names of "Narayun, of Gunga, of Ram, and of a whole rabble of gods." Young men who have attended the missionary establishments, go forth among their countrymen, qualified by superior intelligence, and moral worth, to acquire an extensive influence. The value of these establishments are becoming more and more apparent to the natives.

The schools, and their influence are therefore continually on the increase.

But while it has not been found very difficult to obtain male pupils, and to communicate to them the necessary instruction, females could not for a long time be obtained. The prejudices of the country were opposed to their instruction. This obstacle however appears to have been surmounted by an intelligent and pious English lady. This person has already under her care fifteen schools calculated to receive about fifty scholars each. Dr. Carey writes that her attempts "have been successful beyond all previous calculation." He also states that "education in general, makes great progress."

We give a number of extracts some of which have reference to the operations of the schools, and some to those of the missionaries among the people.

Dr. Carey writes:—

"The success within the last year has been very considerable. The additions at Dinapore, at Beerbhoom, (formerly reckoned a part of Cutwa, though sixty miles distant at least, but forming a separate church, under the care of Brother Hampden, and promising fair to be two churches within a short time,) and at Chitragong, have been greatest. Brother Thompson has baptized a pundit at Delhi, and writes that the principal Mahometan ecclesiastics, and those of the most learning, indignant at seeing Christianity assume, or rather claim, a higher place than Moosulmanism, have begun to examine the scriptures closely. They read the Arabic Bible, and frequently meet Brother Thompson to argue upon disputed points, especially the Divinity of our Lord Jesus Christ.

The late Mr. Ward, wrote the following under the date of February 24th, only eight days before his decease.

"The annual examination of the students of Serampore College took place on the 9th of January, in the College-hall, at which His Excellency Colonel Kresting presided, when various exercises were exhibited in the Sungskrit, the Bengalee and the Persian languages. The head student in the Sungskrit gave in a translation into the Bengalee of the *Dushu koomar*, a Sungskrit poem. Several students of the Jyotish gave accounts of the books they had studied, and the progress they had made: and it appeared that most of the young people had been studying a system of Geography, and delineating maps of Hindoostan. At the close of the examination, His Excellency Colonel

Kresting, in the most condescending manner, distributed the rewards to the different students. The exhibition was truly gratifying. We have received news of the expected baptism of two other christian students of the College now in Beerbhoom, in addition to the one baptized a month or two ago.

"On the 23d December, the Marchioness of Hastings, accompanied by Lady Harriet Paget, and several other ladies and gentlemen, condescendingly paid a farewell visit to the Mission family at Serampore. Her Ladyship went over the premises, visiting the botanic garden, the printing office, the steam engine, and the college. The students were assembled to receive her Ladyship in the College-hall, with whose appearance the Marchioness expressed herself much gratified. The peculiar interest which Lady Hastings has taken in the improvement of India, renders her departure a subject of deep regret.

"Mrs. Mack, assisted by Mr. Ward's eldest daughter, holds meetings with the native christian females at Serampore twice a week. They are learning to read, and to use the needle, and appear pleased with their new engagements, from which we hope much good will result. They sing a hymn in Bengalee, and one of the native females offers up a prayer before they break up.

"In the month of January, a bamacharee, calling himself a bruhmacharee, a brahman, called at Serampore, and staid two or three days, having a boat and palanqueen in attendance upon him. This man drank brandy and eat biscuit without the least hesitation, and could scarcely be prevented from drinking to excess. An orthodox Hindoo, on the contrary, holds spirits and food cooked by others in utter abhorrence: nay, the reception of such food involves the loss of cast, bringing on the offender indescribable misery. Yet this bamacharee preserves his cast and his honour undiminished. Such are the extremes into which a people go who are led by custom, without investigating the causes and consequences of things.

"Mr. William Carey, of Cutwa, has recently paid a visit to his father, accompanied by two native preachers, whose appearance, conversation, and prayers were very gratifying. They speak of their congregations around Cutwa as listening to the gospel with an attention which affords the hope that they feel a considerable interest in it, though they have not courage to

avow it by taking up their cross, (the loss of cast may properly be compared to a crucifixion,) and following the Redeemer.

"The native converts at Serampore, whose knowledge of the gospel, and practical exemplification of it encourage their teachers to send them out as itinerants, to spend part of the Lord's day in the neighbouring towns and villages, scattering the good seed. On the Monday evening, at a meeting for prayer, they give accounts of their discourses with the heathen; and these accounts supply matter for prayer and further exertions; and are finely embodied in the quarterly reports of the Hindoo Missionary Society established at Serampore.

"On Lord's day, the 26th January, a young man of the name of Richards, from the artillery at Dum-Dum, and also a widow were baptized at the Lal-Bazar chapel at Calcutta, by brother C. C. Aratoon."

DUM-DUM.

The pious soldiers at this place have obtained a piece of ground on the borders of the cantonments, and have removed the native school to the new ground, and are collecting on it the bricks for their new chapel. The attendance on preaching at the new school house is encouraging: on the 12th it was filled with attentive persons. The old thatched chapel was so decayed, that the first storm would no doubt have blown it down: they have therefore taken the materials to build this new school-room. The journal of Subroo, the native preacher, is drawn up monthly by Mr. May. In the month of December, Subroo could not itinerate to any great extent, as besides his having to engage in morning and evening public worship with the members of the church, and the superintendence of the school, he had in that month to take charge of the erection of the school room, &c. He visited, however, several villages, and conversed with a number on the way of salvation by our Lord Jesus Christ.

JESSORE.

Out of thirty families of which the village of Annudanugur in Jessore is composed, we are informed that twenty-five wish to embrace the gospel. On the 19th December, three persons of the names of Gunesh, Nityaee, and Junuka, belonging to these friends, visited Mr. Thomas in Jessore; staid two or three days, receiving instruction, and promised to return, and be baptized, if accepted, on the 2d of Februa-

ry. Gunesh is the leader of this band of inquirers. Mr. Thomas also informs us, that he has engaged Ketabdee as an assistant in the branches of this church meeting at Vusipore, Badpookur, and Gourenatpore. In December nineteen members sat down to the Lord's Supper at Christianpore, another branch of the Jessore church. The four native preachers have itinerated as usual.

CHITTAGONG.

Mr. Fink thus writes under date 31st December. "A few days ago I was visited again by a Burman, with whom I used to converse about religion, and when we were conversing with him, and teaching him how to adore God, especially in prayer, he lifted up his eyes, and said, 'Have mercy on me, O God of these gentlemen.'—This man has now become humble, and has encouraged us to go with him to his village, and to preach the word to his family and others, which we have promised to do." Mr. Johannes, superintendant of the Benevolent Institution at Chittagong, writes, "The number of children now on the list is 140. The progress of the highest class, as was observed by the visitors at the last examination, is as follows: Worked double rule of three; answered questions in grammar; repeated select parts from Natural Philosophy, such as Q. What is religion? A. That worship or homage due to God, considered as Creator, Preserver, and (by Christians) as the Redeemer of the world. How many religions are there in the world? Four, the Christian, the Jewish, the Pagan, and the Mahometan. These boys read the Bible, and repeat catechisms and hymns by heart. As to their conduct at home, many appear very orderly now: they read their Bengalee Testament to their parents, and often meet together to converse on religion. Once careless and indifferent to learning, they now value it, considering it as that which will not only make them wise unto salvation, but make them useful members of society. When I consider my own case, as once in the broad road to destruction, and that I was snatched from ruin, I cannot but hope that there will be some in this Institution who will have cause to bless God with their latest breath. It is highly necessary that the boys should be taught to read the Bengalee, that they may enlighten the minds of their parents, who are little better than their heathen neighbours. I had some months ago devoted an hour or two after the English, &c

teaching the monitors Bengalee, and succeeded so far as to bring them to read the New Testament, but other things interfering I was painfully obliged to give up this part of my work."

MIDNAPORE.

Mr. De Cruz of this station thus writes : At Muneebgur, Purtabpore, Tumlook, and Gavakhalee, read tracts and the gospels, and distributed among the villagers about twelve hundred Orissa and Bengalee books. The inhabitants formerly were afraid to receive books lest they should be apprehended, but in visiting these places at this time they came and earnestly begged books. Many of them said they wanted information. They did not know before, but now they were convinced that we wished only to diffuse heavenly knowledge. The native preacher, Mundud, in a letter dated 20th December, mentions his having met with six persons at Gavakhalee, where he was itinerating, who intreated to go with him to Midnapore to be instructed and baptized.

DINAGEPORE.

"*Victory to the Lord.*—The petition of Shree Ram-Nidhee, christian. With the highest respect I send numerous salutations. Through the goodness of God, the body is in health. I always pray for your prosperity, and hope that I am enjoying the benefit of your prayers. Mr. Fernandez has erected a house at Beergunj, about eighteen miles from Dinagepore, where, from the 18th to the 26th November, I itinerated to the extent of three or four miles, publishing the glad tidings : many persons heard, and accepted of religious books. Persons of education received the books, and conversed with me on their contents, and appeared pleased.—I have regularly itinerated from Sadamaul to the distance of three or four miles all around. We have also at Sundamahul worship every day, when nearly one hundred persons attend. I rejoice to see that these converted worshippers are humble, and that they are filled with comfort while they sing the praises of God. I go annually to the fair at Neknurd, where nearly 50,000 people assemble, and stay there five or six days, making known the gospel, and giving tracts to those who ask for them. You will receive the particulars respecting the state of the church from Mr. Fernandez. The salutation of all the members to the brethren at Serampore."—Mr. Fernandez has favoured us with a letter, in which he says

he has at present not less than twelve candidates for baptism.

BENARES.

Mr. Smith thus writes in January : Shiva-das, rajpoot, called on me the last month, with a Hindee Testament and a hymn book ; he is very anxious to join the church. He was formerly with me for instruction several months, but went away, and served as a sepoy ; but he did not leave off reading the Testament in his leisure hours, notwithstanding the opposition he met with from his countrymen ; but when they were very much against him, he left his situation and came to me.—On the 6th Dec. 1822, I went to Shivapore melah,* six miles from Benares, where crowds of people heard the Gospel, and gladly accepted thirty Hindee gospels with some tracts. On the 12th, a melah took place at Puchasmochun, where I went, and spent a considerable time, reading and expounding the scriptures to the crowds of attentive Hindoos, and gave away twenty-eight copies of Hindee Gospels. On the 13th, went to Chowkaghat melah, in company with Mr. Adlington and Mr. Bowley.

After speaking, we gave away many copies of the Scriptures. I am going to leave Benares to-morrow morning for Allahabad fair with Shiva-das. I expect Mr. Bowley will go with me.—I have twenty-seven children in the native school, some of whom can read pretty well.

FUTTYGHUR.

Mr. Richards, in a letter to Serampore, dated 10th January, says, that he has at present a viragee under instruction, who has shaken off the chain of the cast, and has declared before all the people that for seven years he has practised the superstitions of a viragee without the least benefit, and has now rejected them. Mr. Richards has also hopes of a brahmun learned in Sungskrit, who has read one of the gospels through, and has commenced another ; he declares that the Lord Jesus Christ is the *niskulunker uvulgr*, the spotless incarnation. He has forsaken his idols, and given his images away, as fit companions for the moles and the bats in the lumber room.—Mr. Richards, in his journal, says, that some Mussulmans were very angry with him one day because he affirmed that Christians worshipped the living, while the Mahometans worshipped the dead. But they acknowledge that he was correct, after he had reminded them, that

Or fair.—Ed.

the koran admitted that Christ was in the fourth heaven.

SOUTH AMERICA.

Political regulations of the Colombian Government with regard to the Church.

The archbishopricks of South America are two in number: the see of one is at Bodota, the other in Caracas. The first is vacant, and the person who held the other was sent by Gen. Morillo of the Peninsula; since which he has been removed to another see. The bishopricks are ten; those of Quito, Cuenca, Maymas, Popayan, Panama, Carthagená, Santa Martha, Merida, Guyanna, and Antioquia; the latter of which was recently erected. The Bishops of Carthagená and Quito are alive; but being determined enemies of Independence, they have abandoned their dioceses, and removed to the dominions of Spain. Various towns in the provinces of Loja and Jean de Bracamoros are dependant on the Archbishop of Lima; this is represented as a great inconvenience and one that ought not to be permitted in future, and measures will be soon taken to prevent any trouble that arises from this source.

In Colombia vacancies exist in curacies, prebends, bishopricks, and the above mentioned archbishopricks. The arrangement esteemed most important (*provision mas necesaria*) has been with respect to the curacies, which the government has ordered to be established in all the dioceses. For this purpose it issued a decree of the 4th Jan. 1822; with which the respective ecclesiastical chapters have complied; and its fulfilment and execution have been insisted on, notwithstanding certain objections raised by the Vicar General of Carthagená. In this decree government has sought to preserve entire the prerogatives of the supreme civil power, and such as are necessary to retain the clergy in civil dependence, conformably to a resolution of the General Congress in 1821. According to this, no person can obtain a benefice before he has been duly qualified for it by the executive or its agents.

Of the vacancies in the chapters, only those have been filled up which are absolutely necessary for the service of the cathedrals; and, with respect to the establishment of bishopricks and archbishopricks, government has refrained from taking any step until a concordat be negotiated with the Holy See.

The government has learnt by experience, that it is absolutely necessary for the good order and tranquility of the republic that the executive should possess the right of

patronage and presentation to all the benefices and church establishments, in the same manner as did the kings of Spain formerly, in this country. The government will then hold in its hands two powerful engines to rule the clergy; that influence by which its members may arrive at brilliant stations, and the authority which the government will exercise over them in many cases, in which it is now doubtful. But, although the right of church patronage, in its fullest extent, has been interrupted during the war of independence, the government has *not* renounced and *never will* renounce, this valuable prerogative.

The materials of the above account are furnished in state papers of the Republic published in "El Colombiano," a Caracas paper. [R. Chronicle.

CHEROKEE MISSION.

Extracts of a Letter from Mr. Ellsworth, to his friend in Maine. Communicated for the Christian Mirror.

TURNIP MOUNTAIN, JULY 26, 1823.

Since I wrote you, Mrs. E. and myself have been called to bear the chastening rod of our heavenly Father. About the middle of August we were taken with fevers, by which we were confined to our rooms for some months. Yet the Lord remembered mercy, and restored us to health, and permitted us again to engage in his service. I was necessarily released from the charge of the school, and have not since resumed it. For more than a year, the people in this neighbourhood had encouragement, that a local school should be established among them; and in consequence of repeated and urgent solicitations, it was thought best for me to come to this place, and attempt the establishment of a school. We accordingly moved here in April and occupy an old cabin, until a new one can be built, which the people have promised to do. They seem very anxious for instruction for themselves and their children. They gave us a cordial reception, and generally appear very friendly. They frequently bring us little presents of meat, beans, green corn, honey, eggs, &c.—Br. S. J. Mills (formerly called the inquirer) lives here. He has done much good to his people, and has been the means of leading some to solemn reflection, which we hope, has ended in conversion. He has persuaded the people to meet on the Sabbath, and tries to tell them what he knows about the Saviour. He is very fluent in prayer and exhortation. Including him, there are here six who think

that they love the Saviour, and for whom we have some hopes. Two have been baptized, viz. John Crowfish, and Mrs. Betsey Fields, who are candidates for communion. They appear very well. Mr. F., a sister of John C., and a man of whom I shall speak hereafter, are the others. The case of J. Crowfish is peculiar, and is a wonderful display of the power of the Gospel on the heart. I suppose him to be about 60 years of age. His whole life, excepting the last year, has been faithfully spent in the service of the god of this world. I believe his greatest sin has been drunkenness. And indeed he has carried his excesses so far, that the people considered him destitute of common sense. About a year and a half ago, for the first time he heard of the Saviour from Br. Mills. The Spirit of God sanctified the word, and showed him that he was a sinner under condemnation. He was led to renounce his wicked practices and to desire more knowledge of the Saviour, and the way he should go. He does not know the precise time in which the Saviour changed his heart; but he thinks that he loves the Saviour now, and we have reason to think from his life that he does. The best evidence that we can obtain from these people is by their daily walk and conversation.

The path of the missionary is not always strewn with flowers. Frequently the rugged thorn will pierce his feet. We have every inducement to press forward with ardor in this glorious work. Yet we have some opposition, and it comes from a quarter where it ought not. I may say that the only difficulties we meet with spring from the whites. They encourage the people in all manner of wickedness, not only by precept, but by example. The people are fond of frolics and ball plays, where whiskey is dealt out freely; and the consequences are bloody faces, and broken limbs. I have endeavoured to convince the people of the wickedness of such practices, and have succeeded in some instances; which has much enraged the remaining vicious. I believe it is true, that when Satan finds his kingdom assaulted, he will make most vigorous exertion to repel the assailants. I regret much the want of a good interpreter; but I hope that the Saviour is preparing one for me. We have meetings constantly on the Sabbath, the exercises wholly in Cherokee. From 12 to 40 attend. They are serious and very attentive. Some are inquiring. We have hymns written in Cherokee, which we can sing with the people; and

it is very gratifying to them. They are at our house, many evenings, to sing and hear about the Saviour. I endeavour to show them, the wickedness of the heart, their obligation to love the Saviour, the importance of constant fervent prayer,—the happiness of those who obey and love the Saviour, and the dreadful consequences of rejecting the Gospel. I hope that some have lately been made to feel these truths, and have fled to take hold on the hope set forth in the Gospel. We expect the brethren from the local schools to meet at Brainerd in a few days, when the Lord's Supper will be administered, and I expect some from this place will be examined, to be received as candidates for baptism. I shall endeavour to give you some account of it.

Brainerd, August 7.

Last Sabbath was a very interesting day to us on Mission ground. About 40 communicants were present. J. Crowfish and C. Hoyt were admitted to the communion. Three persons from Turnip Mountain were examined and received as candidates for baptism. One still remains there, for whom we have some hopes. These hope they have been born again within these 2 months. It is "not by might, nor by power; but by my Spirit, saith the Lord." One of these, a man to whom I alluded in the former part of my letter, has been my interpreter. He is about 30 years of age. The 2d Sabbath after I arrived at T. M. he attended; and says, it was then that he first felt himself to be a sinner. After meeting I conversed with him and urged the importance of religion, &c. He acknowledged the truth of it; and has been a constant attendant on the Sabbath. A few Sabbaths since, he thinks he was brought to give himself up to the Saviour. He has a very great desire for instruction. My prospects at present are very encouraging.

There are repeated and urgent calls for Missionaries; and repeated instances of persons launching into eternity, whose minds are dark as chaotic night, where no gleam of Gospel light ever shone; and many places, where just light enough has been received to occasion this important inquiry, "What must we do?" But my Dear Sir, Christians do not yet realize the importance of this subject, or, they are ignorant of the way to promote it. Many things are necessary for missionaries that are needed in families at the north; and unless we have them sent on, we must take money from the board to purchase them, if to be had.

How many there are in our country, who say that they would be glad to send something, if they knew what. Such may be assured, that what they need themselves will be acceptable to us. Has not the Saviour said, 'it is more blessed to give than to receive?' Articles of clothing are needed at all the Stations; and can be sent directly from Augusta to the following, viz. Brainerd, Taloney, High Tower, and Turnip Mountain. Books and Stationary for the schools would be acceptable. There are now belonging to the schools in this nation under the direction of the American Board, 153 scholars; at Brainerd, 30; Taloney, 20; Creek Path, 18; High Tower, 29; Wills Town, 8; T. Mountain, none. The two last are but just begun. Cherokee converts, about 48; 37 communicants. In regard to the expense of supporting a school, I should not be able to answer you definitely, as I am at a loss to determine on what principle you would expect one to be established. If you will give me the particulars, I will with pleasure endeavour to satisfy you. The plan is certainly laudable, and one I have long thought of.

Accept our best regards, &c.

J. C. ELSWORTH.

UNITARIAN DEISM.

To the Editor of the Gospel Advocate.

I am one of the many who, I understand, have received copies of the Theses published by the candidates for the degree of bachelor of arts, at the late commencement of Transylvania University. As these Theses are not now publicly defended, they are merely a remnant of ancient forms; and I seldom take the trouble to read them. But as I carelessly cast my eyes over them, my attention was arrested by the *Theses Theologicae*. Presuming that these Theses are not allowed to be published without having undergone the scrutiny of the President and Professors, I felt some curiosity to know whether the current sentiments of the college accorded with those which professedly belong to its ingenious and inventive President. You can better judge whether I am correct in my inferences when you have read the Theses themselves, of which I submit a literal, though not servile, translation.

THESES THEOLOGICÆ.

1. Theology teaches the existence of God and what are the duties of mankind towards him.

2. It is divided into two parts, natural and revealed.

3. Natural theology demonstrates both the existence and attributes of God from the substance of things (*ex corpore rerum*.)

4. That religion which is taught by the sacred writings is called revealed.

5. The existence and attributes of God are shown no less by natural, than by revealed religion.

6. *Revealed religion, as it is plainer, (cum clarior sit,) is better adapted to men of all conditions, (hominibus omnis fortunæ,) whatever may be their mental cultivation.*

7. *Natural religion is chiefly fitted for men of profound learning and science.*

8. Revealed may be termed only the picture of natural religion, since it has only the same principles expressed in words.

9. EITHER WILL LEAD MEN TO HEAVEN, PROVIDED THEY FAITHFULLY FOLLOW IT.*

Now, Mr. Editor, I know not what you may say to all this; or rather, I know well what you and every other advocate of the gospel must say; IT IS RANK DEISM: and to know that such Theses are publicly proclaimed, and dedicated, as on the title page, "venerandis ecclesiarum passim pastoribus," to all *Christian* pastors of *Christian* churches, must shock the mind of every one who clings to a Saviour, as the only refuge for guilty men. I forbear to comment upon propositions, the obvious tendency of which is to degrade the scriptures, as needful only for men of vulgar minds, and to teach every thoughtless smatterer who takes his diploma from the hands of PRESIDENT HOLLY, that, in order to go to heaven he has only to study the sciences, and become acquainted with the substance of things. But, Mr. Editor, what will be the result of this! Who knows not the influence which instructors have over the understandings and affections of their pupils! And when we consider that "knowledge puffeth up;" that none are wiser in their own conceits than young men while they are undergraduates within the walls of a college; that this contempt of the Bible, as fitted only for vulgar minds accords with the depraved propensities of our nature; and that the idea of being saved without a Saviour, must sear the conscience, and render the heart callous; I ask whether every chris-

* Compare with this the words of the 18th article. "They also are to be accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved."

tian parent will not tremble at the danger to which he exposes his child by sending him into such a place of contagion. These youths are to be the future legislators, and judges, and moralists of our country. Every one will have his circle of influence. I confess, that when I think of the consequences to our country, my heart is filled with gloomy forebodings; nor does it recover its tranquillity till I think of Him who sitteth on the circle of the earth, and laughs to scorn the impotent attempts of those who rise up against the Lord, and against his Christ.

FIDES.

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From the *Christian Almanac*.

FAMILY WORSHIP.

A family is a little community of members bound together by the most intimate relations, and no community can prosper without religion. Every head of a family ought to consider the frown of Providence as resting on his house, while family worship is not maintained; for God will pour out his fury upon the families who call not upon his name. But the members of a family in which morning and evening devotions are offered in an acceptable manner, may feel safe under the dispensations of a prayer-hearing God, who will never wound them but in mercy; and when he wounds, his hand will make whole.

In the manner in which family worship is conducted, there is a very great diversity; so great, that while in some families the benefits derived are inestimable; in others, they are almost entirely lost. Early in 1823, the writer was present at the performance of this service in the family of Mr. ——. It was evening. At eight o'clock the family, (not excepting the domestics and hired men) were called together and seated, each one who was old enough to read, with a Bible in his hand. The Bibles were opened and the eye fixed on a particular chapter, when the father said to the youngest, 'Have you found it, A—?' 'Yes Sir.' 'What is the first word?' 'Moreover.' 'Have you found it, B—?' speaking to the youngest. 'Yes, Sir.' 'We will attend.' He then asked a blessing, in a few words; the family all read in turn; and the father read short and practical observations from Scott. He then repeated three verses of the 146th Psalm, which were familiar to all the family, and were sung in St. Helen's. A devotional prayer followed, offered in great simplicity of language, and in the spirit of paternal love. The blessings of the day were recounted, and the particular circumstances of the various members of the family specified—one of whom was out of health, one in an institution of learning, and others absent. The whole exercises occupied between fifteen and twenty minutes; and the writer verily felt that the place was a Bethel, 'the house of God, and the gate of heaven.' All seemed to esteem it a privilege to join in the worship, and there was no appearance of weariness in any member. The writer was present at several of these seasons of devotion. The exercises were conducted in a similar manner. Sometimes a few simple questions were proposed from the chapter read, and brief remarks made; and the prayers were varied according to the passing events, or the train of

thought and feeling, induced by the exercises immediately preceding. For sixteen years, this family has never once failed, when the father has been at home, of thus uniting, morning and evening, in reading the Bible, singing, and prayer.

It was deeply felt that if all could be familiar with family worship thus conducted, not one, unless totally destitute of religion, and even of a serious regard to the welfare of the soul, would be willing to neglect so interesting, sacred, and useful a study. The example of this excellent family suggests a number of thoughts:

1. The exercises of family worship should be performed at *seasonable hours*, while the mind is vigorous, and none of the members of the family are oppressed with sleep.

2. Domestics and all others connected with the family should be present, because they are immortal beings, and must be saved or lost for ever.

3. The exercises should be performed at *regular and stated hours*, that the family may be trained to punctuality and system.

4. They should be so *short* as not to be wearisome.

5. The prayer should be *fervent*, that the members of the family may feel it to be a transaction of important business with God, and not a mere form.

6. It should *specify circumstances* in which they are interested as a family, that they may feel, that all their concerns are known to God, and all their sins manifest to him.

7. It should be offered in the name of Jesus Christ, and in humble confidence in him, through whom God can be just, and yet regard the cry of the penitent, and pardon and justify the true believer.

Family worship thus conducted, teaches children religion by almost insensible degrees. While they surround the altar of God, divine instruction 'drops as the rain and distils as the dew.' Such worship too, unites the parents and the children in bonds of inseparable attachment. They humble themselves together before God, and their *common* interests are spread before him. The children observe the movings of a father's love, and concern for their immortal welfare; they are made to feel that he is a Christian, that he is a friend of God, that he has an interest at the throne of grace; and they will love, and reverence, and obey him. They are made familiar with the truths of the Bible; and these truths, if followed, will be their safeguard through life, and their guide to heaven. And when they have children committed to them, they will train them up also 'in the way they should go;' and thus the influence of the pious father will descend from generation to generation.

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The Treasurer of the A. B. C. F. M acknowledges the receipt of 4,152,23 from August 13th to Sept. 12th, besides \$150 as part of a legacy of the late Dr. Solomon Everest of Canton in this State the receipt of \$4,125 having been previously acknowledged.

A newspaper entitled 'The Boston Telegraph,' and edited by Mr. Gerard H. Hallock is to be published in Boston, commencing on the 1st day of January next.

POETRY.

THE WORLD TO COME.

By Bowring.

If all our hopes and all our fears
Were prisoned in life's narrow bound ;
If, travellers through this vale of tears,
We saw no better world beyond ;
O what could check the rising sigh,
What earthly thing could pleasure give ?
O who would venture then to die—
O who could then endure to live ?

Were life a dark and desert moor,
Where mists and clouds eternal spread
Their gloomy veil behind, before,
And tempests thunder overhead :
Where not a sunbeam breaks the gloom,
And not a flow'ret smiles beneath ;
Who could exist in such a tomb—
Who dwell in darkness and in death ?

And such were life, without the ray
From our divine religion given ;
'Tis this that makes our darkness day ;
'Tis this that makes our earth a heaven.
Bright is the golden sun above,
And beautiful the flowers that bloom,
And all is joy and all is love,
Reflected from the world to come.

From the Christian Almanac for

NOVEMBER.

Sad in the North winds the trees are now bend-
ing,
And their foilage is swept far away on the gale ;
The chill gloom of Autumn around us descend-
ing.
And the last blooming flow'rets look pale and more
pale.
See the glittering landscape, how fast it is waning,
How chang'd is the splendour of its rich emerald
hue ;
While the few wither'd leaves on the poplar re-
maining,
Seem to sigh in the blast—Lovely Summer, adieu ?
Adieu lovely Summer, forever adieu,
Yet thou wilt return, gay and bright as before,
In thy bosom strew'd mantle unfurl'd with the
dew ;—
But she who once lov'd thee must hail thee no
more.

LICENTIATES.

The Presbytery of Philadelphia, at their Ses-
sions this week, licensed the following young
men to preach the Gospel :—William T. Hamil-
ton, Baynard R. Hall, Samuel F. Darrach, and
Jeremiah Gloucester, (a man of colour,) and re-
ceived five under their care as candidates for the
Gospel Ministry. They have now under their

care for the ministry the following young men :—
Messrs. Neil, Grant, How, Smith, Aikman,
Thompson, Christmass, David M'Kinney, John
M'Kenney, Nassau Stewart. It was also made
known, that one of the brethren now a member
of this Presbytery, was first awakened to the con-
cern of his soul from reading the life of Harriet
Newell. [Ch. Gaz.]

INSTALLATION.

At Holden, Mass. on the 22d Oct. Rev. HORA-
TIO BARDWELL was installed over the Church
and Society in that place, as Colleague Pastor
with Rev. Joseph Avery. Introductory prayer by
Rev. Mr. Nelson of Leicester. Sermon by Rev.
Dr. Woods, Theol. Sem. Andover. Installing
prayer by Rev. Dr. Rice of Virginia. Charge
by Rev. Mr. Conant of Paxton. Fellowship of
the Churches by Rev. Mr. Boardman of West-
Boylston. Address to the Church and Society by
Rev. Mr. Hull of Worcester. Concluding prayer
by Rev. Mr. Avery, Senior Pastor. The almost
unexampled union of the Church and Society, the
solemn and appropriate exercises, the great as-
semblage of people, together with the musical
performances, rendered the occasion, at once,
pleasing, interesting and solemn.

The reason why Mr. Bardwell has relinquished
the missionary work, and is dismissed from the
service of the A. B. C. F. M. may be seen in the
annual report of the Board, which will be pub-
lished in a few days. Sufficient here to say, that
in this step, he has the entire approbation of the
Prudential Committee, and his Christian friends.
[Bos. Rec.]

CONTRIBUTIONS IN BOSTON.

Oct. 19th, after a sermon by Rev. Dr. Rice,
in Park-St. Church for the Theological Seminary
in Virginia, \$100. A number of individual dona-
tions had previously been given to the same In-
stitution.

Oct. 23d, after a sermon by Rev. Dr. Beecher,
in the Old South Church, for the Society for
Moral and Religious Instruction of the Poor,
\$292, 25.

Oct. 28th, after a Sermon by Rev. Mr. Corne-
lius, in Park-street Church, for the Widows and
Fatherless Society, \$226, 76. [Rec.]

*Effects of the Reformation in the Massachusetts
State Prison.*—On the last Sabbath, 16 convicts
were baptized by the Chaplain, Rev. Mr. Collier.
[ib.]

In the Cyprus, which arrived a few days since
from Malta and Palermo, came passengers two
Sicilian gentlemen and two Grecian Youth. The
latter are sent home by our Missionaries, and are
to be educated at Andover. Their names are
Galaty. [Palladium.]

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